

CHARACTER AND PROSPECTS OF THE REAL
CHRISTIAN.



A

S E R M O N,

PREACHED

AT PEMBROKE, NEW-HAMPSHIRE,

NOVEMBER 2, 1828,

LORD'S DAY

NEXT AFTER THE

I N T E R M E N T

OF

MRS. MARY B. S. KITTREDGE,

THE WIFE

OF

DR. JOSIAH KITTREDGE.



BY ABRAHAM BURNHAM, A. M.
PASTOR OF THE CHURCH IN PEMBROKE.



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Note—It is with reluctance that the following hasty production is submitted for publication. But, if it may be the humble means of comforting the afflicted, of animating any child of God in preparing for heaven, and of awakening in any worldly mind a sense of the indispensable necessity of possessing the Christian character, in order to present peace and safety, and future happiness and glory—this will satisfy

THE AUTHOR.

S E R M O N.



PSALM XVII. 15.

As for me, I will behold thy face in righteousness : I shall be satisfied, when I awake, with thy likeness.

THE writer of this Psalm, appears to have been in circumstances peculiarly trying and dangerous. His enemies compassed him about, and set their eyes upon him for destruction, "like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places." But, amidst these circumstances of trial and of peril, and pursued, as he was, by his cruel and bloody foes, the pious Psalmist resolved to conduct himself as in the immediate presence of his Omniscient Judge, and to walk before him in righteousness :

As for me, I will behold thy face in righteousness.

It was his holy and settled determination, to be as sensible of the presence of God, as he was of the presence of a man, when he was looking the man directly in the face. And under a deep sense of the divine presence, he resolved to walk uprightly.

In this part of the text, we have the purpose of the good man ; or, the character of the real Christian. Possessing this character, the pious Psalmist had a prospect of deliverance from all evil, and of being perfected in the image and enjoyment of his God :

I shall be satisfied, when I awake, with thy likeness.

He looked forward to a period, when he should be forever out of the reach of all his enemies, free from sin, and

eternally happy. That period is at death, and more especially at the resurrection.

The term SLEEP is used for death. In recording the death of Stephen, the first Christian martyr, the inspired historian says, "he fell asleep." Acts vii. 60. As a dying man appears to close his eyes in sleep, so, upon the death of the body, the eyes of his mind open, or, he wakes up, in the world of spirits. And the good man, waking up among the spirits of just men made perfect, finds himself free from all bodily infirmities, all mental darkness and error, and all moral impurity, fully restored to the divine image, and perfectly happy in the presence of the Redeemer and the redeemed. This is the prospect of the real Christian, to be realized immediately upon the death of the body.

The resurrection of the body is represented as a waking up out of sleep. "Our friend Lazarus sleepeth," said Jesus, "but I go, that I may awake him out of sleep." John xi, 11.—"Many of them that sleep in the dust of the earth, shall awake; some, to everlasting life; and some, to shame and everlasting contempt." Daniel xii, 2. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thes. iv. 13-16.

The real Christian, then, has the prospect of waking up,

in the morning of the resurrection, to a glorious immortality. Then he will be perfectly and forever satisfied. The pious Psalmist, in circumstances the most trying, and in solemn prayer to God, and speaking, too, as he was moved by the Holy Ghost, presents us with the character and prospects of the real Christian.

1. The character of the real Christian.

I WILL BEHOLD THY FACE IN RIGHTEOUSNESS.

As did the real saint under the ancient dispensation, so does the real Christian under the present, design to cherish, habitually, a deep sense of the divine presence. And this trait of character evinces that great moral change, without which no one is a real Christian. All men, in their natural state, wish to avoid the presence of infinite purity. From that awful moment, when our fallen parents attempted to hide themselves from the presence of the Lord God, among the trees of the garden, down through all succeeding generations, mankind have manifested a disposition to escape the eye of their Maker. "Cain went out from the presence of the Lord." Gen. iv. 16.—In later ages, they said unto God, "Depart from us; for we desire not the knowledge of thy ways."—"What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" Job xxi. 14—15.—And while the poor benighted heathen did not like to retain God in their knowledge, Rom. i. 28., the corrupt and idolatrous people of God anciently called upon the prophets to "cause the Holy One of Israel to cease from before" them.—Isaiah xxx. 11.

The presence of a Being of spotless purity and love, is dreadful to the face of guilt. No unrenewed man can say with satisfaction, "Thou God seest me." On the other hand, it has always been characteristic of the good man,

that he desires to feel himself in the presence, and under the immediate inspection, of the Almighty. Moses poured out the effusions of a pious heart, when he so fervently prayed, "I beseech thee, show me thy glory." Exodus xxxiii. 18.—And so did Job, when he exclaimed, "Oh that I knew where I might find him! that I might come even to his seat!" Job xxiii. 3.—And so did Isaiah, when he lifted up his soul and said, "Oh that thou wouldest rend the heavens, that thou wouldest come down!" Isaiah lxiv. 1.—And so did David, when he cried out, with warm and elevated affection, "My soul thirsteth for God, for the living God: when shall I come and appear before God?" Psalm xlvi. 2.—"Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."—"But it is good for me to draw near to God." Psalm lxxvii. 25 and 28.

Associated with this ardent desire for the divine presence, are a deep sense of personal vileness, and a brokenness of heart for sin. In the presence of infinite holiness, the real Christian feels himself to be unspeakably vile, and not deserving of the least favour at the hand of God. In the genuine spirit of humility, he feels something as Abraham did, while interceding for Sodom: "Behold, now, I have taken upon me to speak unto the Lord, which am but dust and ashes." Gen. xviii. 27.—He is ready to confess, with the patriarch Jacob, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant." Gen. xxxii. 10.—And with Job, "Behold I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further." Job. xl. 4—5.—And with the broken hearted publican, "God be merciful to me a sinner." Luke xviii. 13.—And with St. Paul, who esteemed himself

"less than the least of all saints," and the "chief of sinners." Eph. iii. 8. 1 Tim. i. 14.

Thus humble, penitent, and broken hearted, the real Christian feels himself destitute of wisdom, and righteousness, and strength. He lets go forever all hope in himself, and seizes upon Christ, the "hope of glory." He relies, with unshaken confidence, on his blood and righteousness, as the only ground of pardon and justification. Having renounced his own righteousness, he puts on that of the Son of God. In this spotless robe, he determines to walk uprightly towards God and man.

And here again is a trait of character never found in a child of Adam, till renewed by the Spirit of God. Without the righteousness and sanctifying Spirit of Christ, there is no righteous man in the human family—"No, not one." He that is righteous gives, to every one his due. But, have you given God his due? Not unless you have renounced all other lords who have had dominion over you, and given to Jehovah the throne in your hearts, with entire submission to his sovereign pleasure, supreme affection for his holy character, devoting yourselves, with all your powers and possessions, to his service and glory. However strictly honest and upright you may be, in respect to your fellow men, you do not, if destitute of the righteousness of Christ, walk in righteousness before the Omniscient eye of Jehovah.

Nor do you come up to the second table of the law, "Thou shalt love thy neighbour as thyself." Matt. xxii. 39.—"Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." Matt. vii. 12.—And does any man, in a state of nature, do this? Not one! You may walk, in view of men, uprightly towards your superiors,

under the eye of your fellow creatures, and always, when no temptations assail your selfish hearts.

But will you give to your dependants their due, as to their temporal and eternal interests? Will you respect the rights of a slave, as really as you would the rights of an earthly prince?—Are you willing and cheerful to answer every just claim, whether it can be enforced or not? Are you as much disposed to that which is perfectly right, when no eye but that of Omniscience sees you, and when no human being can call you to account, as when the eye of the world is upon you, and your reputation is suspended on the act?

But, my brethren, the real Christian resolves to conduct at all times, and under all circumstances, as in the immediate presence of God; to take his blessed Word as the Directory of his life, and the Charter of his immortal hopes; to walk in righteousness towards every being, to whom he sustains any moral relations; and to contribute his full proportion to extend through the world the kingdom of Immanuel.

II. The prospects of the real Christian.

I SHALL BE SATISFIED, WHEN I AWAKE, WITH THY LIKENESS.

Here it seems to be clearly implied, that the writer was not, when he penned the text, entirely satisfied; but he looked forward to a time when he should be. And this was the fact, not with David only, but with all the ancient saints. They felt that their home, their inheritance, their highest and noblest connexions and friends, were not in this world. “They confessed themselves to be strangers and pilgrims on the earth, having no continuing city” below the skies. And not only were their outward circumstances unsettled, and often peculiarly trying, but their mental conflicts were great and terrible. They deeply

felt and lamented their imperfections. Solomon spoke the sentiment of all the ancient saints, and the language of Inspiration, when he said, "For there is no man that sinneth not." 1 Kings viii. 46. For there is "not a just man upon earth that doeth good and sinneth not." Eccl. vii. 20.—And so deeply engraved on the heart of every child of God, was this sentiment, that one of the most upright and holy of the ancient saints declared, "If I say I am perfect, it shall also prove me perverse." Job ix. 20.

Nor was the imperfection of the saints confined to the darkness of the ancient dispensation. St. Paul, after more than twenty years of experience in the Christian warfare, having made high attainments in holiness, and being as much devoted to his Master's service, as any man on earth ever was, writes thus of himself: "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. For to will, is present with me; but how to perform that which is good, I find not." Rom. vii. 14.—And this accords with the experience of every real Christian. Imperfection cleaves to all his feelings, and all his actions. But, it is an unspeakable satisfaction, that when he shall have closed his eyes in death, he will open them, or wake up, in the world of spirits, free from sin, and perfected in the bright image of his God. Yes, at death, the real Christian awakes with the likeness of God.

I will not here detain you with a consideration of the idle notions, which some have embraced, respecting the soul in its separate state between the death and the resurrection of the body, as though it goes to sleep with the body, and remains in a state of insensibility till the general resurrection. We know, from divine testimo-

ny, that upon the death of the body, the souls of the righteous are received into a state of perfect purity and perfect happiness. The soul of the penitent malefactor on the cross was with the soul of his Saviour, in the paradise of God, the very day he died. Luke xxiii. 43.—The Lord Jesus received the spirit of Stephen, the first Christian martyr, immediately upon its leaving the body.—St. Paul said, “it was better for him to depart, and be with Christ.” Phil. i. 23—And he knew, that when “the earthly house” of the Christian’s “tabernacle is dissolved,” he has “a building of God, an house not made with hands, eternal in the heavens.” 2 Cor. v. 1.—“We are confident,” he says, “and willing rather to be absent from the body, and to be present with the Lord.” 8th verse. He also speaks of the “spirits of just men made perfect.” Heb. xii. 23.—All which shows, beyond reasonable controversy, that the real Christian has the prospect of a state, which intervenes between the death and the resurrection of the body, in which state he will bear, perfectly, the moral image of God, in which man was originally created, and which he lost by the fall.

I SHALL BE SATISFIED, WHEN I AWAKE, WITH THY LIKENESS.

Not only so—by means of revelation, the real Christian is permitted to “look for the Saviour, the Lord Jesus Christ ; who shall change our vile body, that it may be fashioned like unto his glorious body.” Phil. iii. 20-21. Yes, in the morning of the resurrection, the Christian’s body will wake up from the grave in the likeness of the glorified body of the Son of God. Raised from the grave, and clothed with the lovely image of the Son of God, the Christian will be perfectly satisfied, both with God, and with himself.

1. WITH GOD.

"He will see as he is seen, and know as he is known. He will see the Son of God as he is, the Chief of ten thousands, and altogether lovely." He will see the character of God, in all its perfection and beauty. He will see the divine law to be a perfect expression of wisdom and goodness, and the whole administration of Jehovah to be absolutely faultless, conducted in pure benevolence, and covered with eternal glory.—All the clouds which appear round about Jehovah, in this dark world, will have vanished away, and the entire character and administration of God will shine forth in the full-orbed light of Eternity.

Now, arrived at heaven, the Christian contemplates, with new admiration and delight, the opening wonders of redeeming mercy. The love of the Father in giving his Son, the compassion of the Son in laying down his life for the world, and the condescension and perseverance of the Holy Spirit in commencing and completing a work of grace in the souls of men, will be the heart—satisfying theme of the Christian's everlasting song.

2. WITH HIMSELF.

The real Christian will be satisfied with his own character.

He will be clothed with the likeness of God. "God is love." The soul that is born of the Spirit of God, returns to the Fountain of being whence it originally came, bearing the spotless image of its Creator. And in the morning of the resurrection, the body will be raised and transformed into the likeness of the glorified body of Him, who, by his own invaluable blood, has redeemed the soul from hell, and the body from the grave. Here, the Christian is not satisfied with himself; but, hereafter, he will be. If he look into his heart, there is perfect love; the image

of God: the last stain of sin is washed away by the blood and Spirit of the Lamb. If he look upon his body, behold, it is raised incorruptible, immortal, and glorious, in the likeness of his Lord. And what more can he desire? Can any thing else be necessary to complete the loveliest character? In body and soul, he wears the image of his Redeemer. He is perfectly satisfied with his own character.—And so he is also

WITH HIS CONDITION.

“He is in the presence of God, where is fulness of joy; and at his right hand, where are pleasures forevermore.” Psalm xvi. 11.—“He sits on the throne with his Saviour, and wears a crown of life.” He drinks of “the Fountain of the water of life freely.” Rev. ii. 10., iii. 21., and xxi. 6.—His joy is full. He is satisfied with his condition,—And so he is

WITH HIS COMPANY AND EMPLOYMENT.

Safely brought home to the presence of his Saviour, the Christian is not alone in heaven. There are the patriarchs, and prophets, the apostles, and martyrs, and all the redeemed of every generation, “of every kindred, and tongue, and people, and nation.” This is just such society as the real Christian loves. He is never entirely satisfied, till he awakes amidst this holy and blood-washed throng. His employment will be as agreeable, as pleasant, and as delightful, as the blessed society in which he is forever to dwell. The sacred and endless song of the redeemed will be, “Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing”—“Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever.” Rev. v. 12-13.

I only add, that the real Christian in heaven will be satisfied

WITH HIS PROSPECTS.

—An Eternity of increasing knowledge, holiness, and happiness. And this prospect will be sure, unchangeably *sure*, as the throne of Jehovah. While he will forever remember the imperfections and trials and sorrows of this world, he will feel that he is now in a state of rest, and purity, and joy, unalterable and everlasting. He will feel perfectly satisfied, that he shall never be uneasy, nor sick, never die, never sin again, to all ~~eternity~~. He will know, that his happy condition is eternally secure. He will see it engraven on the ever-unfolding pages of Eternity—"Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out." Rev. iii. 12.

REMARKS.

1. Death, to the real Christian, is not a calamity, but a great blessing. Death is a friendly messenger that brings the stranger home, and puts the weary soul to rest. It cures all the diseases, removes all the infirmities, and relieves all the pains of the body, and brings it to sweet repose in the narrow house, where God will watch over it, and preserve every particle of its precious dust, till the morning of the resurrection. Death ends the Christian warfare, and gives to the soul complete victory over all its spiritual foes ; banishes forever all imperfection, and fear, and sorrow, and trouble ; and introduces it into the ineffable light, and spotless purity, and blessed society, and the holy and delightful services, and the eternal inheritance, of heaven. And is not all this an unspeakable blessing ?

2. When our pious friends die, we have abundant reason to be satisfied with the event. Now *they* are satisfied; and why should not we be? Can we not feel willing to have those whom we love, released from a diseased and corruptible body, washed from all moral impurity, and made consummately happy in presence of their Saviour? They have fallen asleep in death, and awoke with the likeness of the Son of God, and are perfectly satisfied.

How blest is our friend, now bereft
 Of all that could burden her mind!
 How easy her soul, that has left
 Her wearisome body behind!

And who that knew her, and respected and loved her, could wish her back to take another pilgrimage through this vale of tears? Not one. No, not even the mourning husband, with his little helpless, motherless daughter. Sweet babe! it knows no loss. Hardly had it learnt the fondness of a mother's heart, before it was obliged to be committed to other hands. The solitary parent needs no minister of Jesus to describe his loss. An angel could not do it. Experience is the only qualified and successful teacher, on so deeply mournful a subject.

Although Mrs. Kittredge had resided in this place but three years and a few months, yet she continued with us long enough to give us satisfactory evidence of her piety, to present us the fairest promise of future usefulness, and to leave us, now that she is no more, abundant occasion to lament her early death.*

* Mrs. Kittredge was the youngest of three daughters of the late David Stewart, Esq. and Susannah his wife, of Amherst, New-Hampshire. She was married to Dr. Josiah Kittredge, of Pembroke, New-Hampshire, in May, 1825. About the first of July, 1828, she was taken sick of a fever, which run high for

My brethren, it is no common loss that we deplore. A young, discreet, prudent, industrious, and pious female, sustaining the relations of wife and mother, is a valuable member of the community. When the grave covers so much worth, well may the public mourn. Her piety, however, was of so modest and retiring a character, that her real worth was little known. It sought not observation, nor courted applause. It lay very much concealed from the vulgar eye. Yet, her attachment to the ordinances, the people, and the house of God; her fixed attention, tender emotions, and glowing affection, while under the exhibition of divine truth; her deep and constant study of the sacred Scriptures, the large portions of them, and the Psalms, and Hymns, and Spiritual Songs, with which her memory was enriched; and her devotional habits; all conspire to evince no ordinary advancement in the divine life, and very justly gave her a high place in the estimation of her friends.*- If it was thought by any, that she was too

two weeks, then subsided, leaving her in a pulmonary consumption, that rapidly wasted away her strength, and issued in her death on the 23d day of October following.—She left a little daughter ten months old. Her husband, her beloved child, her friends, and all the world, she gave up with Christian composure, enjoyed a calm and comfortable state of mind during her long and distressing illness, and at last died just such a peaceful and happy death as might have been expected from her devoted and heavenly life.

* Mrs. Kittredge, from the very commencement of her Christian course, was much attached to the Oracles of God. She was in the habit of selecting and arranging Christian doctrines and duties, and of committing Scripture proofs of them to memory. It was her practice, especially on the Sabbath, to commit, instead of merely reading, the sacred Scriptures. Watts' Psalms and Hymns, entirely, and a large part of Worcester's Select Hymns, she had actually committed.—She was a truly devout woman. It was her practice to perform religious service at her table, when neither her husband nor any other male was present. With her domestics, and with female boarders, she was in the habit, more especially on Lord's day, of holding special seasons of prayer. And if she called on a Christian female friend, or such an one called on her, it was not uncommon for her to seek to have the precious moments spent in social prayer.

reserved, mingled too little with the world, and appeared at times rather unsociable, the grand reason is now disclosed. Her time was short. She had a great work to do. She was, of course, a woman of a silent turn, of serious reflection, of deep thought, and of few words. She chose not to lay open her mind to the temptations of an assailing world. Her communication was rather with heaven, than earth; her conversation, there. And none of you, my dear friends, will ever regret, on a dying bed, that your affections had been upon things above, not upon things beneath; that you conversed with God so much, with men so little; that you spent so much time in studying the Bible, and attending religious meetings, and so little in reading other books and in worldly visiting; that you had been too entirely devoted to the cause of Christ, and too careless about the things of the world. No, no. Regrets quite of another sort, too often disturb the pillow of death.

As our acquaintance with the deceased has been short and scanty, I introduce, by permission, in this connexion, a communication from the pen of one who had the privilege of a much earlier and longer acquaintance with her.

Amherst, N. H. Oct. 11, 1828.

MY DEAR BROTHER.—I have always regarded Mrs. Kittredge as one of the most valuable fruits of my ministry in this place. I well recollect her sobriety, decorum, and earnest attention to the means of grace, twelve years and an half ago, while she was yet a little girl. But I knew nothing of the qualities of her mind or heart, till some time after, when I opened what was then called a Catechetical School, but now a Bible Class, which she, with several of her young companions, most of whom have since become members of the church, uniformly attended. I then soon

discovered a mind well regulated, dispositions most amiable, a tender conscience, and a spirit of assiduity and patience, altogether uncommon at her age. She mastered every subject that she undertook, distinguished herself among her class-mates in the various little essays which they were all in the habit of writing, at my request, by a clearness and comprehension of thought, a lucid arrangement of topics, and a precision, force, and neatness of expression, that gave the fairest promise of future excellence. Some of her compositions were, in fact, skeletons of sermons, which would have done discredit to no minister of the gospel. But what is better than all, every truth, as it came to be apprehended by the understanding, seemed to produce its legitimate effect upon the heart. When she had fairly traced the grand out lines of the Christian scheme, her mind was wholly subjected to its influence. Conviction of sin, of the entire alienation of the heart from God, and of the evils of transgression, I have not often seen so deep, and radical, and pervading. And when the light of the knowledge of the glory of God in the face of Christ was poured upon her troubled soul, the transformation was such as to leave no doubt of the reality of her conversion. We saw in her the great power of God, which, I doubt not, has still kept her through faith unto salvation.

Her Christian character was, from the beginning, throughout, of the highest order. The foundation was laid in the understanding. She knew the truth: and upon this, by the grace of God, was raised up a structure, that never ceased to reflect the glory of its great Author and Finisher. Her will was subjected to the will of God; her affections were moved and controlled by his word, and were constantly flowing out in the channels of exemplary

obedience. She was a Christian *who kept the commandments*, in their letter and in their spirit. She was almost *severely* religious. She conformed to nothing of this world. She turned not aside to the right hand nor to the left, but kept her foot from evil. Temptation had no power over her. Her thoughts were so turned within, so occupied with her spiritual conflicts and victories, that the world seemed to have ceased from her consideration. Her treasure was in heaven: and I can say of her, what I have never been able to say of any other Christian, that I never heard her converse, nor saw her act, when I did not think her to be influenced by pious feelings. All her friends can bear you witness, with what sobriety, and righteousness, and godliness, she lived in the world: how faithfully she admonished—how affectionately she exhorted—how fervently she prayed. To every good word and work, she was always ready: and what she begun, she finished.

If she failed at all, it was in this—she was so conversant with her own heart, so jealous of her motives, her moral feelings were so acute, and shrunk so almost instinctively from evil, that she came short of a characteristic boldness and energy that might have given her greater influence in the world. Yet she had what perhaps was more becoming to her sex and her youth, and what, in the sight of God, is of greater price, *the ornament of a meek and quiet spirit*.

On the whole, Mary was a Christian of whom no ill could be spoken. I can take back nothing that I have written. If she has lived with you as she did with us, you will be no flatterer when you speak her eulogy.

Very affectionately,

yours,

N. LORD.

This unsought for and honourable testimonial from Rev. Dr. Lord, Mrs. Kittredge's former pastor, now President of Dartmouth College, perfectly accords in general, with our own views of the elevated Christian character of our deceased friend. That her immortal mind is now satisfied, we have no reason to doubt.

And, my bereaved brother, can you be dissatisfied? No, you cannot. You are persuaded that your friend beheld the face of the Lord in righteousness, and that she is now satisfied with his likeness. You are indeed in the furnace. Few objects are more affecting for the eye to look upon, than a tender and affectionate father, with a motherless babe in his arms. You *must* mourn; and we do most sincerely condole with you. But take care that you do not repine. When you remember how you sat by her dying bed, and closed her eyes in the sleep of death, think, O then think! how she immediately awoke with the likeness of her Saviour, and how full of peace, and joy, and rapture, was her spirit released from its prison, and admitted into the society of heaven.

When your mournful thoughts visit the grave of your friend, you will naturally sing out from a full heart,

So Jesus slept, God's dying Son
 Pass'd through the grave, and blest the bed:
 Then rest, dear saint, till from his throne
 The trumpet sound, and wake the dead.

On that bright and glorious day, you expect the dear remains of your friend will come forth from the grave, and be fashioned like unto the body of her Saviour; and that, body and soul re-united, she will rise to meet the Lord in

the air, and so be forever with the Lord. And does not this hope bind up and satisfy your bleeding heart?

With sympathizing affection and fervent prayer, we commend you, dear brother, and your bereaved babe, to our great High Priest, who *comforts all that mourn, and gathers the lambs with his arms, and carries them in his bosom.* Let it be your chief concern *here*, to behold the face of the Lord in righteousness; and then you will have the animating prospect of awaking hereafter, with the divine likeness, and of enjoying, with your departed friend, eternal satisfaction in glory.

Beloved church of Christ—our members are rapidly removing. Let us cherish their memory, and follow them as far as they followed Christ. Let us labour and pray to have their places in these lower courts filled with new converts to our Redeemer. Let us see to it, dear brethren and sisters, that we yield a prompt and hearty obedience to the Saviour's call, enforced as that call is by the dispensations of Providence—"Therefore, be ye also ready: for in such an hour as ye think not, the Son of man cometh." Matt. xxiv. 44.

My dying hearers,—amidst the breaking up of those tender and endearing bonds, which bind you together, there is opened to your view a world of holiness, and rest, and peace, and joy. The way to it, is drawn before you by the pen of Inspiration. It is the way of righteousness.—Dream not of future happiness, my hearers, while you unrighteously withhold from God his due.—Surrender yourselves to Jehovah. Yield to the claims of the Redeemer. Receiye his atonement, and put on his righteousness. Admit the Holy Spirit into your hearts, as

your Sanctifier and Comforter. Walk uprightly towards your fellow beings, and devote yourselves to the great interests of the divine kingdom; and the day of your death shall clothe you with the image and glory of Christ, and fill you with the joys of heaven.



The following Hymns and Psalm were sung during the exercises, to the Tunes there mentioned.

SELECT HYMN 230—TUNE, **SPRING.**

Death, Gain to a Believer.

- 1 How blest is our friend—now bereft
 Of all that could burden her mind !
How easy her soul—that has left
 This wearisome body behind !
Of evil, incapable thou,
 Whose relics with envy I see ;
No longer in misery now—
 No longer a sinner, like me.
- 2 This *earth* is affected no more
 With sickness, or shaken with pain ;
The war with the members is o'er,
 And never shall vex her again.
No anger henceforward, nor shame,
 Shall reddens her innocent clay :
Extinct is the animal flame,
 And passion is vanish'd away.
- 3 This languishing head is at rest ;
 Its thinking and aching are o'er :
This quiet immoveable breast,
 Is heav'd by affliction no more.
This heart is no longer the seat
 Of trouble and torturing pain ;
It ceases to flutter and beat—
 It never shall flutter again.

- 4 The lids she so seldom could close,
By sorrow forbidden to sleep,
Seal'd up in eternal repose,
Have strangely forgotten to weep.
The fountains can yield no supplies,
These hollows from water are free;
The tears are all wip'd from these eyes,
And evil they never shall see.

5 To mourn and to suffer is mine,
While bound in a prison I breathe :
And still for deliverance pine,
And press to the issues of death.
What now with my tears I bedew,
Oh! shall I not ere long become,
My spirit created anew--
My body consign'd to the tomb !

PSALM 17—TUNE, GERMAN HYMN.

The sinner's portion, and saint's hope : or, the heaven of separate souls, and
the resurrection.

- 1 Lord, I am thine ; but thou wilt prove
My faith, my patience, and my love ;
When men of spite against me join,
They are the sword, the hand is thine.
 - 2 Their hope and portion lie below ;
'Tis all the happiness they know ;
'Tis all they seek ; they take their shares,
And leave the rest among their heirs.
 - 3 What sinners value, I resign ;
Lord, 'tis enough that thou art mine ;
I shall behold thy blissful face,
And stand complete in righteousness.
 - 4 This life's a dream, an empty show ;
But the bright world to which I go,
Hath joys substantial and sincere ;
When shall I wake and find me there ?

- 5 O glorious hour ! O blest abode !
I shall be near and like my God ;
And flesh and sin no more control
The sacred pleasures of my soul.
- 6 My flesh shall slumber in the ground,
'Till the last trumpet's joyful sound :
Then burst the chains with sweet surprise,
And in my Saviour's image rise.
- SELECT HYMN 195—*TUNE, SHIRLAND.*
- Parting of Christian Friends.
- 1 Blest be the tie that binds
Our hearts in Christian love ;
The fellowship of kindred minds
Is like to that above.
- 2 Before our Father's throne,
We pour our ardent prayers ;
Our fears, our hopes, our aims are one,
Our comforts and our cares.
- 3 We share our mutual woes,
Our mutual burdens bear ;
And often for each other flows
The sympathizing tear.
- 4 When we asunder part,
It gives us inward pain ;
But we shall still be join'd in heart,
And hope to meet again.
- 5 This glorious hope revives
Our courage by the way ;
While each in expectation lives,
And longs to see the day.
- 6 From sorrow, toil, and pain,
And sin, we shall be free ;
And perfect love and friendship reign,
Through all eternity.

1920-1921
1921-1922
1922-1923
1923-1924
1924-1925

1. *Principles of Education* by Dr. S. N. Bhattacharya
2. *Teaching and Learning Materials* by Dr. S. N. Bhattacharya
3. *Principles of Education* by Dr. S. N. Bhattacharya
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1. *Leucosia* *leucostoma* (L.)
2. *Leucosia* *leucostoma* (L.)
3. *Leucosia* *leucostoma* (L.)
4. *Leucosia* *leucostoma* (L.)